

THE MONTHLY REPOSITORY,

AND LIBRARY OF

Entertaining Knowledge.

VOL. I.

DECEMBER, 1830.

No. 7.

NOTICE OF THE LIFE OF THE LATE DR. JOHNSON.

WITH A VIEW OF HIS RETREAT IN STREATHAM PARK.

THE father of Dr. SAMUEL JOHNSON, was a respectable bookseller at Litchfield, England, in which place the subject of this notice was born, March, 1709. In 1728 he was entered at Pembroke College, Oxford, but withdrew himself from the University before any degree was conferred upon him. He afterwards went to London, where he met with repeated disappointments. In 1740, he began to write the "Debates in the Senate of Lilliput," printed in the Gentleman's Magazine; and, after producing some poems, translations, and biographical works, which met with a good reception, (particularly "London," the "Vanity of Human Wishes," and "The Life of Savage,") he brought forth "Irene," in 1749. This not meeting, with the success that he expected, he set about his "Dictionary," the execution of which cost him the labour of many years; but he was amply repaid by the fame which he acquired. During the recesses of this stupendous labor, he published his "Ramblers." The reputation of these works gained him the honorary degree of doctor of laws, in the University of Dublin, which was soon after followed by the same degree from Oxford. To this succeeded his "Idlers." His next publication was "Rasselas, Prince of Abyssinia," a beautiful little book, in the Eastern style, abounding with the most useful and moral maxims, suited to the several conditions of life. Of his political works, which followed

at distant intervals, the public are more divided about the merits: it is, however, but fair to presume that they were his candid opinions upon the subjects, and as such, deserving of no censure from the judgment of impartiality. His last undertaking, "The Lives of the British Poets," would alone have been sufficient to immortalize his name, as it by far excels any thing executed upon a similar plan, by others; and, though the critical remarks, in a few instances, incorporate a little too much with political opinions, their general excellence must always give them deserved celebrity. It is said, that he was executing a second part of "The Prince of Abyssinia," and was in hopes to have finished it before his death, which event happened Dec. 13, 1784. The editor of the "Biographia Dramatica," after bestowing many just encomiums on the genius of Dr. J., says, "it would be the highest injustice, were I not to observe, that nothing but that genius can possibly exceed the extent of his erudition; and it would be adding a greater injury to his still more valuable qualities, were we to stop here; since, together with the ablest head, he seems to have been possessed of the very best heart at present existing. Every line, every sentiment that issues from his pen, tends to the great centre of all his views, the promotion of virtue, religion, and humanity: nor are his actions less pointed toward the same great end. Benevolence, charity, and piety, are the most striking features of his character; and while his writings point out to us what a good man ought to be, his own conduct sets us an example of what he is." A statue to Dr. Johnson's memory has been erected in St. Paul's Cathedral.

The "Retreat of Dr. Johnson," is an interesting relic of genius, though its claims are of an unostentatious character. The Engraving with which the present number of the Repository is embellished, represents a secluded site in a beautiful park attached to a villa at Streatham, formerly inhabited by Gabriel Piozzi, who married the accomplished widow of Mr. Thrale. During the lifetime of the latter, Dr. Johnson frequently resided here; and this rustic retreat was the favourite

resort of the philosopher during his hours of meditation ;
for—

—————'Tis most true,
That musing meditation most affects
The pensive secrecy of desert cell,
Far from the cheerful haunt of men and herds,
And sits as safe as in a senate house.

and the fact of *Streatham House* having been a hospitable asylum for Johnson, and a "peaceful hermitage" for his "weary age," leads us to one of the most interesting portions of the illustrious man's biography.

Johnson's introduction to the Thrales, about the year 1765, was a good piece of fortune for the former. Mr. Thrale was an opulent brewer, and M. P. for Southwark ; both he and Mrs. T. conceived such a partiality for Johnson, that he soon came to be considered as one of their family, and had an apartment appropriated to him, both in their town-house and their villa at Streatham. Boswell says :—"Nothing could be more fortunate for Johnson than this connexion. He had at Mr. Thrale's all the comforts and even luxuries of life ; his melancholy was diverted and his irregular habits lessened by association with an agreeable and well ordered family. He was treated with the utmost respect, and even affection.—The vivacity of Mrs. Thrale's literary talk roused him to cheerfulness and exertion even when they were alone. But this was not often the case, for he found here a constant succession of what gave him the highest enjoyment, the society of the learned, the witty, and the eminent in every way, who were assembled in numerous companies, called forth his wonderful powers, and gratified him with admiration to which no man could be insensible." Mr. Thrale died in 1781, and the loss of his friend deeply affected Johnson ; his health declined ; and after a lingering illness he died happy.

—◆—
Make for yourself good friends, that you may dwell
in the shadow of their protection ; they will be a joy to
you in prosperity, and a solace in distress.

THE INDULGENCE OF GRIEF.

It is not in the power of every one, to prevent the calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity. The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight. Such conduct is not only destructive to health, but inconsistent with reason and common sense.—“There are what are called the ceremonies of sorrow; the pomp and ostentation of effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind.”

To persevere

In obstinate condolence, is a course
Of impious stubbornness, unmanly grief.
It shows a will most incorrect to Heaven,
A heart unfortified, a mind impatient—
An understanding simple and unschooled.

Change of ideas, is as necessary to health, as change of posture. When the mind dwells long upon one subject, especially if it be of a disagreeable and depressing nature, it injures the functions of the body. Hence, the prolonged indulgence of grief, spoils the digestion and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids, deprived of their appropriate supply of nourishment from without, are greatly vitiated. Thus many a constitution has been seriously injured by a family misfortune, or by any occurrence giving rise to excessive grief.

It is, indeed, utterly impossible, that any person of a dejected mind should enjoy health. Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humored and cheerful.—This, however, is not at all times in our power—yet, our temper of mind, as well as our actions, depends greatly upon ourselves. We can either associate with cheerful or melancholy com-

panions—mingle in the offices and amusements of life—or sit still, and brood over our calamities as we choose. These, and many similar things, are certainly within our power, and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety and the mind, unless chained down by habit, delights in the contemplation of new objects. Examine them for a time—when the mind begins to recoil, shift the scene. By these means, a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus, travelling, occasional excursions, the study of any art or science, reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. The body cannot enjoy health, unless it be exercised—neither can the mind: indolence nourishes grief. When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them.—Few persons are hurt by grief, if they pursue their business—their active duties with attention. When, therefore, misfortune happens, instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention—to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful disposition. Innocent amusements are by no means, to be neglected; these by leading the mind to the minute contemplation of agreeable objects, help to dispel the gloom which misfortune sheds over it. They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented, that too many persons, when overwhelmed with grief, betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the ruin of fortune, character, happiness, and constitution.

HIEROGLYPHICS.

"Essay on the Hieroglyphic System of Mr. Champollion, jun. and on the advantages which it offers to Sacred Criticism. By J. G. H. Greppo, vicar general of Belley. Translated from the French by Isaac Stuart, with notes and illustrations," as might be inferred from the title, gives an account of the investigations which led to the discovery of the meaning of the Egyptian hieroglyphics. Most persons familiar with the history of ancient Egypt, are aware of the interest that has long been felt in relation to these mysterious characters, and of the efforts made to interpret them, and thus raise the veil with which time has shrouded the early history of a nation once the favorite abode of civilization and genius. Many specious hypotheses have been formed, but the test of experiment has proved them to be only hypothetical; and the traveller, as he strayed among the ruins of Egypt and gazed upon the towering obelisk, or stupendous pyramid, has sought in vain to read their former history in the inscriptions with which they were covered. The recent discoveries of Champollion, of which the work we have named gives an account, induce the expectation that every difficulty will be removed, and the object so long desired be fully attained. The manner in which the discovery has been made is briefly this:—When Bonaparte undertook his expedition into Egypt, he took with him a company of learned men; intending that while he was employed in earning laurels for the conqueror's brow, his corps of *savans* should be engaged in gathering laurels of another description, among the interesting ruins with which the country abounds. Among others, a mutilated part of a monument was discovered, having three inscriptions in different characters, one of which was hieroglyphics, and the other Greek, This was sent home to France,* and Champollion was

* This is a mistake. A copy of the inscription, only, was taken and sent to France. The stone, by the capitulation of Alexandria, fell into the hands of the English, and being afterwards transported to London, was placed in the British museum.

led to believe that the hieroglyphic inscriptions might be found to correspond with the Greek. In this way he formed an alphabet; and so far as it has been tried, it proves the key that is to unlock the mysterious chamber into which none have hitherto been permitted to enter. The bearing which this discovery is to have upon the sacred writings will be at once perceived. The light which will thus be thrown upon the manners and customs of a nation, whose history is so blended with that of the ancient people of God, will bring new evidence of the truth of the inspired volume. Indeed, what has already been discovered, is sufficient to put at rest many difficulties which modern infidel objectors have raised.

**CIRCLE OF THE SCIENCES WITH SUITABLE
REFLECTIONS.**

ASTRONOMICAL SKETCHES.—NO. VII.

The revolution of the earth about the sun divides time into astronomical *years*, and the rotation of the earth about its axis divides it into astronomical *days*; these, which are called *natural days*, include a common day and night. These natural days are subdivided by clocks into *hours, minutes, seconds, &c.* The first object in the regulation and division of time is to keep the same seasons to the same months, so that the middle of summer may always happen towards the end of June, and the middle of winter towards the end of December. But before the sun's motion was tolerably well known, it was not easy to accomplish this. Some of the ancients formed a *lunar year*, consisting of 12 synodic lunar months, or 354 days, at the end of which they made the year begin again. But finding that this year would not agree with the seasons, to correct it, they first added a month every three years; afterwards, three months every eight years; and lastly, eight months every 19 years. These were called *lunisolar years*, and were used by the Jews and Romans.

The Egyptian year consisted of 365 days; it had 12 months of 30 days each, and five days more were then added.

The civil year is that which is in common use among the different nations of the world, of which some reckon by the lunar, but most by the solar. The civil solar year contains 365 days, for three years running, which are called common years; and then comes in what is called Bissextile or Leap year, which contains 366 days. This is called the Julian year, on account of Julius Cæsar, who appointed the intercalary day every fourth year; thinking thereby to make the civil and solar years keep pace together. In our calendar, this day is added every fourth year to the end of February.

But time showed that this correction was not so perfect as it was at first thought to have been; for it was found that the equinoxes and solstices happened earlier by some days than they did in some former distant years; and more accurate observations of the sun discovered that the true tropical year was not 365 days 6 hours, but 365 days 5 hours 48 min. 48 sec. The tropical year was, therefore thought to be longer than it really was, by 11 min. 12 sec., which in about 129 years would amount to a whole day, and cause the equinoxes to fall sooner by one day. Pope Gregory XIII., therefore, set about the correction, from a desire that the moveable feast of Easter should happen as nearly as possible at the same times of the year respectively, with those at which it had been kept for some years after the general Council of Nice, which was holden in the year 325. But this could not be corrected without affecting the civil year in such a manner, that the vernal equinox should then, and at all future times, fall on, or as near as possible to, March 21, as it did at that general Council, but which had been anticipated by 10 days. For this purpose, he ordered 10 days to be dropped in October, 1582, and by this means the vernal equinox was restored to the 21st of March; and it was endeavored, by the omission of three intercalary days in 400 years, to make the civil or political year keep pace with the solar for the

time to come. By these regulations, the difference between the *civil* and *tropical* accounts for the space of 400 years will not differ so much as two hours, and will not amount to a whole day in less than 5082 years, at the end of which time it will be necessary to make a correction for this day. The civil year thus corrected took place in most parts of Europe many years ago, but it was not adopted in England till the year 1752, at which time a correction of 11 days, which, as will appear, then became necessary, were applied, and so many days were taken from September, the *third* day of that month being called the *fourteenth*. This is called the *New Style*, and that in use before, or the Julian account, is called the *Old Style*.

PHILIP GARRET.

CABINET OF NATURE.

GEOLOGY.

This science has for its object, to investigate and describe the *internal structure* of the earth, the arrangement of the materials of which it is composed, the circumstances peculiar to its original formation, the different states under which it has existed, and the various changes which it appears to have undergone, since the Almighty created the substance of which it is composed. From a consideration of the vast quantity of materials contained in the internal structure of our globe, and of the limited extent to which men can carry their operations, when they attempt to penetrate into its bowels, it is obvious, that our knowledge of this subject must be very shallow and imperfect. The observations, however, which have been made on the structure of our globe during the last half century, and the conclusions deduced from them, are highly interesting, both to the philosopher and to the christian.

Geology has, of late, become an interesting object of inquiry to the student of general science, and is now prosecuted with ardor by many distinguished

philosophers. The observations which have been made in various parts of the world, by late navigators; the facts which have been ascertained by Pallas, Sausure, De Luc, Humboldt, and other intelligent travellers; and the discoveries which have been brought to light by modern chymists and mineralogists, have all conspired to facilitate Geological inquiries, to render them more enlightened and satisfactory, and to prepare the way for future ages establishing a rational, scriptural, and substantial theory of the earth. The man who engages in such inquiries has always at hand a source of rational investigation and enjoyment. The ground on which he treads—the aspect of the surrounding country—the mines, the caves, and the quarries which he explores—every new country in which he travels, every mountain he climbs, and every new surface of the earth that is laid open to his inspection, offer to him novel and interesting stores of information. On descending into mines, we are not only gratified by displays of human ingenuity, but we also acquire views of the strata of the earth, and of the revolutions it has undergone since the period of its first formation. Our researches on the surface of the earth, amidst abrupt precipices and lofty mountains, introduce us to the grandest and most sublime works of the Creator, and present to our view the effects of stupendous forces, which have overturned mountains, and rent the foundations of nature. “In the midst of such scenes, the Geologist feels his mind invigorated; the magnitude of the appearances before him extinguishes all the little and contracted notions he may have formed in the closet; and he learns, that it is only by visiting and studying those stupendous works, that he can form an adequate conception of the great relations of the crust of the globe, and of its mode of formation.”

The upper crust, or surface of the earth, is found to be composed of different *strata*, or beds placed one above another. These strata, or layers, are very much mixed, and their direction, matter, thickness, and relative position, vary considerably in different places. These strata are divided into seven classes, as follows:—black

earth, clay, sandy earth, marl, bog, chalk, and scabrous or stony earth. The surface of the globe, considered in relation to its inequalities, is divided into Highland, Lowland, and the Bottom of the sea. Highland comprises Alpine land, composed of mountain groupes, or series of mountain chains: Lowland comprises those extensive flat tracts which are almost entirely destitute of small mountain groupes. To the Bottom of the sea belong the flat, the rocky bottom, shoals, reefs, and islands.

At first sight, the solid mass of the earth appears to be a confused assemblage of rocky masses, piled on each other without regularity or order, where none of those admirable displays of skill and contrivance are to be observed, which so powerfully excite attention in the structure of animals and vegetables. But, on a nearer and more intimate view, a variety of beautiful arrangements has been traced by the industry of Geologists, and the light of modern discoveries; by which they have been enabled to classify these apparent irregularities of nature. The materials of which the solid crust of the earth is composed, have been arranged into the four following classes:—1. Those rocks which contain neither any animal nor vegetable remains themselves, nor are intermixed with rocks which do contain them, and are therefore termed *Primitive*, or *Primary* rocks; the period of whose formation is considered as antecedent to that of the creation of organic beings. These are granite, gneiss, mica slate, and clay slate, which occur abundantly in all regions of the globe, with quartz rock, serpentine, granular limestone, &c. which occur more sparingly. 2. Rocks containing organic remains, or generally associated with other rocks in which such substances are found, and which, as having been formed posterior to the existence of organized beings, are termed *Secondary*. These are greywacke, sandstone, limestone, and gypsum of various kinds, slate clay, with certain species of trap; and they are found lying above the primary or older rocks.—3. Above these secondary rocks, beds of gravel, sand, earth, and moss, are found, which have been

termed *Alluvial rocks* or *Formations*. This class comprehends those rocky substances formed from previously existing rocks, of which the materials have been broken down by the agency of water and air ; they are therefore generally loose in their texture, and are never covered with any real solid and rocky secondary strata.—4. *Volcanic rocks* ; under which class are comprehended all those rocks, beds of lava, scoriæ, and other matter thrown out of certain points of the earth's surface by the action of subterraneous fire.

"The phenomena of Geology show, that the original formation of the rocks has been accompanied, in nearly all its stages, by a process of waste, decay, and recomposition. The rocks, as they were successively deposited, were acted upon by air and water, heat, &c. broken into fragments; or worn down into grains, out of which new strata were formed. Even the newer secondary rocks, since their consolidation, have been subject to great changes, of which very distinct monuments remain. Thus, we have single mountains which, from their structure, can be considered only as remnants of great formations, or of great continents no longer in existence. Mount Meisner, in Hesse, six miles long, and three broad, rises about 1800 feet above its base, and 2100 above the sea, overtopping all the neighboring hills for 40 or 50 miles round. The lowest part of the mountain consists of the same shell, limestone, and sandstone, which exist in the adjacent country. Above these are, first, a bed of sand, then a bed of fossil wood, 100 feet thick at some points, and the whole is covered by a mass of basalt, 500 feet in height. On considering these facts, it is impossible to avoid concluding, that this mountain which now overtops the neighboring country, occupied at one time, the bottom of a cavity in the midst of higher lands. The vast mass of fossil wood could not all have grown there, but must have been transported by water from a more elevated surface, and lodged in what was then a hollow. The basalt which covers the wood must also have flowed in a current from a higher site ; but the soil over which both the wood and the basalt passed,

has been swept away, leaving this mountain as a solitary memorial to attest its existence. Thus, also, on the side of Mount Jura, next the Alps, where no other mountain interposes, there are found vast blocks of granite (some of 1000 cubic yards) at the height of more than 2000 feet above the Lake of Geneva. These blocks are foreign to the rocks among which they lie, and have evidently come from the opposite chain of the Alps; but the land which constituted the inclined plane over which they were rolled or transported, has been worn away, and the valley of lower Switzerland, with its lakes, now occupies its place. Transported masses of primitive rocks of the same description are found scattered over the north of Germany, which Von Buch ascertained, by their characters, to belong to the mountains of Scandinavia; and which, therefore, carry us back to a period when an elevated continent, occupying the basin of the Baltic, connected Saxony with Norway."

A BEAUTIFUL FIGURE.

Life is fitly compared to a fountain fed by a thousand streams that perishes if one be dried. It is a silver cord twisted with a thousand strings that parts asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers which makes it much more strange that they escape so long than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitution by the hand of nature. The earth and the atmosphere, whence we draw our life, are impregnated with death—health is made to operate its own destruction. The food that nourishes the body contains the elements of its decay; the soul that animates it by a vivifying fire tends to wear it out by its action; death lurks in ambush along our paths. Notwithstanding this is the truth so palpably confirmed by daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing around us, but how seldom does it occur to our thoughts that our knell shall, perhaps, give the next fruitless warning to the world?

THE CHRISTIAN'S GLORY.

The Christian does not pray to be delivered from glory, but from *vain-glory*. He also is ambitious of glory, and a candidate for honor; but glory, in whose estimation? honor, in whose judgment? Not of those, whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise; who cannot search his heart, seeing that they are ignorant of their own. The Christian then seeks *his* glory in the estimation, and his honor in the judgment of Him alone, Who,

"From the bright Empyrean where he sits,
High throned above all height, casts down his eye,
His own works, and man's works at once to view."

ANCIENT SEPULCHRES.*

Our view from the summit of the hill was really splendid; beneath us lay the barren, rocky island, with scarce a tree to diversify its monotonous cliffs, and beyond it the broad expanse of the Adalian Gulf, with its countless islands and glittering silvery waves; while on either side extended the towering shores of Karamania. Of the ancient city of Megiste the perfect circuit of the walls can still be traced, enclosing a space of nearly half a mile in circumference.

The vestiges of this forsaken city are now abandoned to the winds and the beasts of prey. They stretch in loneliness along the deserted beach; and amidst the ruins of lofty walls, proud theatres, and gorgeous temples, a few miserable huts, inhabited by grovelling serfs, alone give life to the scene of desolation. The roadstead in which it is situated, is known by the name of Port Piandouri; and a narrow tongue

* "*Letters from the Ægean, by James Emerson, Esq.*" is the title of an 8vo. volume published by the Messrs. Harpers, of this city. This work is one of general interest. It gives a much better idea of ancient and modern customs in the Levant, illustrative of mysterious passages of scripture, than any other work of the kind we have ever met with. It ought to be in the hands of at least every clergyman and biblical student.

of land stretching out from the shore, divides the line of the coast into two commodious harbors, called Vathi and Sevedo, at the junction of which the few habitations I have mentioned, now shelter the population of Antiphellus, while the fallen edifices and mouldering tombs of their ancestors stretch far along the level shore.

As our boat grounded on the strand, some three or four of them came down to meet us; they appeared poor, and miserable, and naked; but, alas, as Nehemiah said unto Ahasuerus, why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste? As we drew near to the land, the first objects which were visible were the remnants of the ancient terrace which repelled the sea, and the ruins of a theatre on an eminence above the shore; on coming closer still, the tombs became gradually more and more distinct, while their gloomy aspect and melancholy association served to increase the sombre dreariness of the scene.

On landing, we proceeded first to the examination of these singular, and in many instances beautiful sepulchres. They are principally situated above Port Sevedo, and are formed out of the rock of the coast, or constructed with materials found on the spot, being a sort of limestone approaching to marble, with a slight yellow tint, save where it has assumed a grayish hue, and the surface has become corroded from the effects of time and the siroccos. They are of two kinds, either built upon the surface, or hollowed from the face of the cliff.

The former are not by any means so numerous as the latter, but are in many instances of extremely elegant design, though the workmanship, especially in the ornaments and mouldings, is by no means equal to the conception of the arts. Their form is that of a parallelogram, of seven feet long inside, by three feet wide. This is cut from one block of stone, the exterior carved into pilasters to receive inscriptions, many of which are still legible; and we observed a few in which the lower plinth was chiselled from the native rock

which was levelled to receive the superstructure. The coverings, which have, with very few exceptions, been all removed, were likewise formed from one single block, shaped into a lancet arch, each end decorated with a wreath, and the sides with lions' heads projecting very boldly from the surface.

In some, the two ends are formed like doors with sunk panels, one of which is generally open, by which access has been gained to the interior: and from the holes for hinges and fastenings, there can be no doubt of doors having been once attached to them; but in others no aperture whatever is visible, and the body must have been deposited within ere the ponderous roof was placed upon the sepulchre.—There does not remain one which has not been violated by the curiosity of Europeans or the avarice of the Moslemen, who expect in such monuments to discover the gold reputed to have been enclosed along with the remains of the deceased; all, without exception, have been opened and plundered of their contents.—These repositories of dust are pretty numerous, and in some instances (perhaps those of relatives) are placed side by side; but it does not appear to have been an object to produce a general effect by their location, or to arrange them in streets as at Pompeii, though such a design might perhaps have been rendered impossible by the unevenness of the surrounding soil.

THE MICROSCOPE.

The invention of the microscope must have been almost necessarily coeval with that of the telescope, depending, as they do, on principles so nearly allied; and it is clear from Friar Bacon's Works that he was not less acquainted with the one than with the other. It was first brought into use in more recent times by the same Jansen of Middleburgh, to whom Borellus ascribes the invention of the telescope. Jansen presented the first microscope he constructed, to Prince Maurice, from whom it passed into the hands of Albert, Archduke of Austria. William Borrell, who gives this

account in a letter to his brother Peter, says, that when he was ambassador in England, in 1619, Cornelius Drebell showed him a microscope which he said had been given to him by the Archduke, and was the same Jansen himself had made. Many of those who purchase microscopes are so little acquainted with their general and extensive usefulness, and so much at a loss for objects to examine by them, that after diverting their friends some few times with what they find in the slides which generally accompany the instrument, or perhaps with two or three common objects, the microscope is laid aside, as of little further virtue; whereas no instrument has yet appeared in the world capable of affording so constant, various, and satisfactory entertainment to the mind. Of this, a recent observer has furnished us with the following very curious particulars. On examining the edge of a very keen razor by the microscope, it appeared as broad as the back part of a very thick knife; rough, uneven, full of notches and furrows, and so far from any thing like sharpness, that an instrument so blunt as this seemed to be, would not serve even to cleave wood. An exceedingly small needle being also examined, the point thereof appeared above a quarter of an inch in breadth, not round nor flat, but irregular and unequal; and the surface, though extremely smooth and bright to the naked eye, seemed full of ruggedness, holes, and scratches. In short, it resembled an iron bar out of a smith's forge. But the sting of a bee viewed through the same instrument showed every where a polish amazingly beautiful, without the least flaw, blemish, or inequality, and ended in a point too fine to be discerned. A small piece of very fine lawn, appeared from the large distances or holes between its threads, somewhat like a hurdle or a lattice, and the threads themselves seemed somewhat coarser than the yarn with which the ropes are made for anchors. Some Brussels lace, worth five pounds a yard, looked as if it were made of a thick, rough, uneven hair line, and twisted, fastened or clotted together in a very clumsy manner. But a silkworm's web being examined, appeared perfectly smooth and

shining, every where equal, and as much finer than any thread the finest spinster in the world ever made, as the smallest twine is finer than the thickest cable. A pod of this silk being wound off, it was found to contain nine hundred and thirty yards; but it is proper to take notice, that as two threads are glued together by the worm through its whole length, it makes really double the above number, or one thousand eight hundred and sixty yards; which being weighed with the utmost exactness, were found no heavier than two grains and a half.

What an exquisite fineness was here! and yet this is nothing when compared to the web of a small spider, or even with the silk that is issued from the mouth of this very worm when but newly hatched from the egg. Let us examine things with a good microscope, and we shall be immediately convinced, that the utmost power of art is only a concealment of deformity, an imposition upon our want of sight, and that our admiration of it arises from our ignorance of what it really is. This valuable discovery will prove the most boasted performances of art to be ill-shaped, rugged, and uneven, as if they were hewn out with an axe, or struck out with a mallet and chisel; it will show bungling inequality and imperfections in every part, and that the whole is disproportionate and monstrous. Our finest miniature paintings appear before this instrument as mere daubings, plastered on with a trowel, and entirely void of beauty, either in the drawing or the coloring. Our most shining varnishes, our smoothest polishings, will be found to be mere roughness, full of gaps and flaws. Such are the works of man compared with those of his Maker.

THE ANCIENT AND MODERN HISTORY OF NATIONS.

OF THE GRECIAN MONARCHY.

We shall now recite the most memorable facts recorded of those states of Greece which flourished in what is usually termed the *Third Monarchy*, beginning with Athens as the most eminent. It has already been

observed that, upon the death of Codrus, a magistrate was chosen to succeed, under the title of archon ; this office was continued for nearly three hundred years, when there seemed to be a general desire among the people to be governed by written laws, instead of being subject to the caprice of individuals. For this purpose they pitched upon Draco, as a legislator, a man of tried wisdom and integrity, but whose severity against human frailties was so great, that his laws were said not to be written with ink but with blood. By his code all crimes were punished with death ; and being once questioned as to the justice and propriety of these laws, he replied, "Small crimes deserve death ; and I have no higher punishment for the greatest."

The excessive severity of Draco's laws prevented them from being justly administered ; sentiments of humanity in the judges, compassion for the accused, and the unwillingness of witnesses to exact so cruel an atonement, conspired to render the laws obsolete before they could be well put into execution. In this manner they counteracted their own purposes, and their excessive rigor paved the way for the most dangerous impunity.

In this distressful state of the commonwealth Solon was applied to for his advice and assistance. His great learning had gained him the reputation of being the first of the seven wise men of Greece, and his known humanity procured him the love and veneration of all his fellow citizens. At the time when Greece had carried the arts of eloquence, poetry, and government, higher than they had been seen among mankind, Solon was considered as one of the foremost in each department. A question was once proposed to the wise men of Greece, *which was the most perfect popular government?* One replied, that where the laws have no superior. Another, that where the inhabitants are neither too rich nor too poor. A third, that where virtue is honored and vice detested. The fourth, that where dignities are conferred only upon the virtuous. The next, that where the citizens fear blame more than punishment. The sixth, that where the laws are more

regarded than orators. But Solon's opinion seems to have been most respected, viz. that the most perfect popular government was that where an injury done to the meanest subject is an insult upon the whole constitution.

Such was the man to whom the Athenians delegated the power of making a new code of laws. Athens at that time was divided into different parties; but it is said that the rich loved Solon because he was rich, and the poor because he was honest. He was chosen archon with the unanimous consent of all, and then set about giving his countrymen the best constitution they were capable of receiving. He abolished the debts of the poor! repealed all the laws enacted by Draco, except those for murder; regulated all offices, employments, and magistrates, which he left in the hands of the rich; he distributed the citizens into four classes, according to their incomes; he restored, reformed, and gave dignity to the court of Areopagus, so called from the place where it was held; and instituted a court superior to this, consisting of four hundred persons, who were to judge upon appeals from the Areopagus.

The particular laws instituted by Solon for dispensing justice were numerous and excellent, of which we shall mention a few. He obliged all persons, during public dissensions, to espouse one side or the other, under the penalty of being declared infamous, condemned to perpetual punishment, and to have their estates confiscated. By this law a spirit of patriotism was encouraged and excited. He permitted every person to espouse the cause of him that was insulted and injured? thus all virtuous characters became enemies to the man who did wrong, and the turbulent were overpowered by the number of their opponents.

He abolished the custom of giving portions in marriage with young women, by which he prevented all dishonorable traffic in matrimony, which ought to be encouraged as a connexion calculated for the mutual happiness of both parties, and the advantage of the state. He regulated the rewards to the victors at the Olympic and Isthmian games; encouraged industry

by discountenancing and punishing idleness. No one was allowed to revile another in public; the magistrates, who were considered as examples, as well as guardians to the public, were obliged to be very circumspect in their behavior, and it was even death for an archon to be taken drunk.

After Solon had framed these institutions, with many others, he caused transcripts of them to be hung up in the city for all the inhabitants to peruse; and appointed a set of magistrates to revise them carefully, and rehearse them to the people once a year, and then he withdrew from the state.

Not many years after Solon had left Athens, the city became divided into factions, at the head of which were Pisistratus, Megacles, and a person named Lycurgus; of whom the first by an insinuating behaviour, and by his kindness to the poor, gained the ascendancy, and at length seized the government into his own hands. Solon, who had returned to Athens, finding it impossible to stop the public torrent, retired to Cyprus, where he died in the eightieth year of his age.

Pisistratus, though twice deposed, found means to reinstate himself, and at his death to transmit the sovereign power to his sons Hippias and Hipparchus. Hipparchus, for an act of private treachery and infamy, was slain in a popular tumult; and Hippias, at length, was obliged to resign all pretensions to sovereign power, and to leave the state in the space of five days.

We cannot, in this sketch, trace the different important changes which happened to the Athenian state during the period of its glory. Its manners and customs were frequently changing; the genius and learning of its inhabitants were never excelled, perhaps, scarcely ever equalled by the people of any country in the world. Athens was in fact, the school and abode of polite learning, arts, and sciences. The study of poetry, eloquence, philosophy, and mathematics began and arrived almost at perfection in that celebrated city. At length growing vain with too great prosperity at home, or by their success against their enemies, or by that respect and admiration paid them by

foreign states, they treated their subjects and allies with insolence, which brought upon themselves the envy and hatred of all Greece. This gave rise to the Peloponnesian war, when the Peloponnesians and others, to tame the insolence of the Athenians, took up arms, under the direction and auspices of the Spartans. The war was carried on with equal fortune for a long time, till at last the Athenians being broken by a great slaughter at the river *Ægos*, were forced to yield to the Spartan yoke.

We shall close this account with some particulars relating to the *Areopagus*, which was the senate-house of Athens, and was, as the name denotes, situated on a hill, dedicated to Mars. This court was composed of those persons who had filled the office of archon with dignity and public approbation. It always consisted of men distinguished by the excellence of their character, and the purity of their manners; they determined all causes relating to the civil and religious government of the state; the custody of the laws, the direction of the public revenues, and the inspection of the morals of the youth were committed to their care; and so high was the estimation in which this court was held, that Demosthenes asserts, that in his time, they had never passed a judgment that did not satisfy both the plaintiff and defendant. The fame and authority of the *Areopagus* were so universal, that even foreign states often referred to them the decision of their differences. They usually met three times every month, always in the night, that they might not be interrupted by the business of the day, nor be influenced by objects that excite the passions either of pity or resentment.

YOUNG LADIES' GARLAND.

FEMALE EDUCATION.

Female Education is of immense importance, as connected with domestic life. It is at home where man generally passes the greatest portion of his time; where he seeks a refuge from the vexations and em-

barrassments of business, an enchanting repose from exertion, a relaxation from care by the interchange of affection; where some of his finest sympathies, tastes, and moral and religious feelings are formed and nourished; where is the treasure of pure disinterested love, such as is seldom found in the busy walks of a selfish and calculating world. Nothing can be more desirable than to make one's domestic abode the highest object of his attachment and satisfaction.

Well ordered home, man's best delight to make,
And by submissive wisdom, modest skill,
With every gentle care-eluding art,
To raise her virtues, animate the bliss,
And sweeten all the toils of human life.
This be the female dignity and praise.

Neither rank nor splendid mansions, nor expensively furnished apartments, nor luxurious repasts can accomplish these actions. They are to be obtained only from the riches of elevated principles, from the nobility of virtue, from the splendor of religious and moral beauty, from the banquet of refined taste, affectionate deportment, and intellectual pleasures. Intelligence and piety throw the brightest sunshine over the dwellings of private life, and these are the results of female education.

Female education is extremely valuable from its imparting an elevated and improved character to domestic intercourse.—Conversation is one of the greatest joys of existence; and the more perfect it is made by the resources of learning, enlarged views of morality, the refinement of taste, the riches of language, and the splendors of imagery, the more exquisite is the joy. It is from education that discourse collects all its original drapery, "its clothing of wrought gold," its thrilling eloquence, its sweetest music, and all its magical influence over the soul. Intelligence and animated discourse eminently exalts the dignity, and multiplies the charms of every female that can excel in it.

It is a sacred and homefelt delight,
A sober certainty of waking bliss.

She who can sustain an elevated course of conversa-

tion, whose mind soars above the trifles and common things of time and sense, who is distinguished for well digested opinions, sensible remarks, habits of thinking and observation, good judgment and a well disciplined temper, is a perpetual source of blessings, and exhilaration to all within her circle. If her education is seasoned with an admixture of genuine piety she cannot fail making her home all that is desirable, so that none of her household will need or wish to seek elsewhere for happiness. They will be able "to drink waters out of their own cisterns, and running waters out of their own well."

FEMALE BEAUTY.

TRUE female beauty does not consist in any particular form, or external appearance alone; but in symmetry and elegance, together with the assemblage of those interesting qualities which adorn and render their persons permanently pleasing. A mere external beauty may attract momentarily, but something else is requisite to secure the affections; the first impressions produced by mere external beauty soon wear away; but it is the internal worth and beauty which give daily increasing permanence to the social affections. Hence one reason why men are often reproached with inconstancy of love; their feelings are interested and their affection excited by a display of external beauty; but a more intimate acquaintance convinces us that they are destitute of the graces and charms which render those feelings strong and lasting. Let the female then who is desirous to shine as a beauty, attend to intellectual improvement as of first concern; let her cherish health, which itself is beauty; let her lay aside those foolish and prejudicial fashions which have so much power over persons of disordered minds; who conceive that beauty is best displayed in artificial, pale, and sickly forms; let her use frequent and active exercise, which gives health and vigor; let her indulge and cultivate every virtue; for every virtue sits with peculiar grace on the female countenance, and let her not forget religion, the greatest ornament to female worth

and acquirements. With these accomplishments beauty exerts an influence which extends throughout creation.

“—Hence the wide universe,
Through all the seasons of revolving worlds,
Bears witness with it's people, gods and men;
To beauty's blissful power, and with the voice
Of grateful admiration still resounds:—”

YOUNG GENTLEMEN'S DEPARTMENT.

“ONE AND TWENTY.”

WITH youth no period is looked forward to with so much impatience, as the hour which shall end our minority—with manhood, none is looked back to with so much regret. Freedom appears to a young man as the brightest star in the firmament of his existence, and is never lost sight of until the goal for which he has been so long travelling, is reached. When the mind and the spirit are young, the season of manhood is reflected with a brightness from the future, which nothing can dim but its own cold reality. The busy world is stretched out before our boyhood like the exhibition of mechanical automata—we behold the merchant accumulating wealth, the scholar planting his foot upon the summit of the temple of fame, the warrior twining his brow with the laurel wreath, and we yearn to struggle with them for supremacy. In the distance we see nothing but the most prominent part of the picture, which is success—the anguish of disappointment and defeat is hidden from our view; we see not the pale cheek of neglected merit, or the broken spirit of unfortunate genius, or the sufferings of worth. But we gaze not long, for the season of youth passes away like a moon's beam from the still water, or like a dew drop from a rose in June, or an hour in the circle of friendship. Youth passes away, and we find ourselves in the midst of that great theatre upon which we have so long gazed with interest—the paternal bands, which in binding have upheld us, are broken, and we step into the crowd with no guide but our conscience to carry us through the intricate windings of the path of human life. The beauties of the

perspective have vanished—the merchant's wealth has furrowed his cheek, the acquirements of the scholar were purchased at the price of his health; and the garland of the conqueror is fastened upon his brow with a thorn, the rankling of which shall give him no rest on this side of the grave. Disappointment damps the ardor of our first setting out, and misfortune follows closely in our path to finish the work and close our career. How often amid the cares and troubles of manhood do we look back to the sunny spot on our memory, the season of our youth; and how often does a wish to recall it, escape from the bosom of those who once prayed fervently that it might pass away. From this feeling we do not believe that living man was ever exempt. It is twined around the very soul; it is incorporated in our very nature, and will cling to us, even when reason itself has passed away. And although the period when parental enthrallment is broken, and when the law acknowledges the intellect to be full grown, may at the time be considered one of rejoicing, yet after-life will hang around it the emblems of sorrow, while it is hallowed as the last bright hour of a happy youth.

INFLUENCE OF YOUNG MEN.

WHEN Cataline attempted to overthrow the liberties of Rome, he began by corrupting the young men of the city, and forming them for deeds of daring crime. In this he acted with keen discernment of what constitutes the strength and safety of a community—the virtue and intelligence of its youth, especially of its young men. This class of persons, has, with much propriety, been denominated the flower of the country—the rising hope of the church and society. Whilst they are preserved uncorrupted, and come forward with enlightened minds and good morals, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper. This indeed is a truth so obvious, that all wise and be-

nevolent men, whether statesmen, philanthropists or ministers of religion, have always felt a deep and peculiar interest in this class of society; and in attempts to produce reformation and advance human happiness, the young, and particularly the young men, have engaged their first and chief regards. How entirely this accords with the spirit of inspiration, it is needless to remark. Hardly any one trait of the Bible is more prominent than its benevolent concern for the youthful generations of men. On them its instructions drop as the rain, and distil as the dew; round their path it pours its purest light and sweetest promises; and by every motive of kindness and entreaty, of invitation and warning, aims to form them for duty and happiness, for holiness and God.

NATURAL HISTORY.

[Few subjects are more interesting in their nature, or are calculated to excite more profound meditation on the wonders of creation, and the harmony of the Providence that superintends it, than the study of Natural History. It was the remark of one to whom we were indebted for much valuable instruction in our youthful years, that, to the reflecting mind, all the works of creation were alike wonderful, from the blade of grass, or even the minutest atom of matter, to the whole system of worlds and to the economy which guides their paths in the Heavens and maintains the harmony which subsists in all their motions; that one then was looked upon with less surprise than another only because it had become more familiar to us. A similar idea is expressed in the beautiful lines of Pope, which are familiar to most of our readers.

"All are but parts of one stupendous whole
Whose body nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in th' ethereal frame
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent;
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns."

It has been said with great truth and propriety, that

"An undevout Astronomer is mad;"

and the same remark may, with justice, be applied to the study of

Natural History. To trace the animal and vegetable world through all their states and stages; to see how admirably they are adapted to the situations and circumstances in which they are placed; with what nicety and accuracy their several functions are adjusted, must impress upon the mind the most exalted ideas of the matchless wisdom of the Deity, and of the infinite power of Him, who by his word, spoke worlds into existence.

In a paper like this it cannot be expected that Natural History can be introduced as a science; yet such facts in relation to it as will be interesting to all classes of our readers, will be selected and published from time to time, as may be found convenient.]

THE OWL.



THERE are a great many different kinds of owls; the one here represented is the screech owl, which is a very common bird, and is generally to be found not far from the dwellings of men. This bird has its head like a cat, and its feet armed with sharp claws. It catches mice like a cat, but its eyes cannot bear the great light of the sun, so that it sleeps during the day time, and moves about at night, when it procures its food. The cry of the owl is very mournful and dismal.

The screech owl in particular, sends forth a scream, which in the silence and darkness of night, sounds through the woods to a great distance, and is such as to terrify those who are not used to it. The owl is hated and pursued by other birds, and in its turn hunts and eats the smaller ones, which it can destroy.

Moses, in the law which was given to the children of Israel, puts the owl among the unclean birds, that is those which were not to be eaten, as will be seen in the eleventh chapter of Leviticus, sixteenth verse.

It is supposed that the bird called the night hawk, in this verse, is the owl. The night owl of Asia is thus described by a traveller. "It is of the size of the common owl, and lodges in the ruins of Egypt and Syria, and sometimes even in the dwelling houses. In Syria it is very voracious, to such a degree, that if great care is not taken to shut the windows at the coming on of night, he enters the houses and kills the children; the women, therefore are very much afraid of him."—That such a bird should be counted as unclean, and unfit for food, is very natural.

INTERESTING AND INSTRUCTIVE EXTRACTS.**PRIDE.**

THE proud heart is the first to sink before contempt—it feels the wound more keenly than any other can. Oh, there is nothing in language that can express the deep humiliation of being received with coldness when kindness is expected—of seeing the look, but half concealed, of strong disapprobation from such as we have cause to feel beneath us, not alone in vigor of mind and spirit, but even in virtue and truth. The weak, the base, the hypocrite, are the first to turn with indignation from their fellow-mortals in disgrace; and, whilst the really chaste and pure suspect with caution, and censure with mildness, these traffickers in petty sins, who plume themselves upon their immaculate conduct, sound the alarm bell at the approach of guilt, and clamor their anathemas upon their unwary and cowering prey.

 PICTURESQUE BEAUTY OF THE OAK.

A fine oak is one of the most picturesque of Trees. It conveys to the mind associations of strength and duration, which are very impressive. The oak stands up against the blast, and does not take, like other trees, a twisted form from the action of the winds. Except the cedar of Lebanon, no tree is so remarkable for the stoutness of its limbs; they do not exactly spring from the trunk, but divide from it; and thus it is sometimes difficult to know which is stem and which is branch.

The twisted branches of the oak, too, add greatly to its beauty; and the horizontal direction of its boughs, spreading over a large surface, completes the idea of its sovereignty over all the trees of the forest. Even a decayed oak—

“———dry and dead,
Still clad with reliques of its trophies old,
Lifting to heaven its aged hoary head,
Whose foot on earth hath got but feeble hold.”—

even such a tree as Spenser has thus described is strikingly beautiful: decay in this case looks pleasing. To such an oak Lucan compared Pompey in his declining state.

 TRUE NOBILITY.

Rank, titles, grandeur, are mere earthly baubles. The treasures of an upright heart are the only treasures that moths may not corrupt, and thieves break through into and steal. The refinements of the mind are indeed, what constitute nobility of demeanor, and cannot be dispensed with; they polish with higher lustre than any court etiquette; they give that native elegance which has superior charms to any that can be acquired.

 IMAGES OF TIME AND ETERNITY.

There is something attractive in the contemplation of a river—it is not indeed so vast, so sublime, as that which we experience when gazing on the boundless expanse of the world of waters—the mighty ocean—but it is more analogous to the mind of man in its mortal state—the one is the image of life, the other of eternity.

NOTICES OF RECENT PUBLICATIONS.

The Commandment with Promise. By the Author of the "Last day of the Week." Boston, Perkins & Marvin. pp. 208.

This volume deserves a large share of attention from both parents and children. In the form of a narrative, it brings forward some of the main principles of family government, exhibited in practical operation. The various classes of unruly children may find their own pictures drawn here with such accuracy that they cannot deny the likeness, though they may blush to own it, and tremble while they ponder on the consequences of their conduct. The child of obedience may also find some pleasing resemblances to himself or herself, and without flattering their own vanity, may take encouragement from good example, to follow on, in the path of rectitude, with the certainty of receiving the recompense of reward, both in this life and that which is to come. Parents, too, of every age, husbands or wives, of whatever station in society, may here draw lessons of instruction from the same pages, which please and inform the minds of very little children. It is evident that the author has watched the progress of more families than one, and that he describes characters from real life, though he may for prudence' sake adopt fictitious names. Reader, change but the name, perhaps the person is yourself.

The Life of Mohammed, by the Rev. George Bush, A. M. No. X. of the Family Library. New-York: J. & J. Harper, 1830.

We are happy to see so interesting an account of the Arabian Prophet by an American writer. It is drawn up with great care from the best sources that were accessible; and not only exhibits the exciting scenes of Mohammed's life, but gives a very accurate representation of the doctrines and the style of the Koran. There is peculiar interest attached to such a work at this time, when the Mohammedan delusion is evidently falling before the power of Christianity. It gives us great pleasure to find the author every where recognizing a superintending Providence.

A Lexicon of Useful Knowledge.—The Rev. H. Wilbur, the author of several school books of good repute, has recently published a handsome duodecimo, of the above title, in which a vast number of the terms explained in the Dictionary are illustrated by appropriate wood cuts. There can be no doubt that such a work is highly advantageous in instruction, and that proper ideas are required and false ideas corrected by such pictorial explanations.

The Advancement of Society in Knowledge and Religion, by James Douglas, Esq. from the 2d Edinburgh edition. Hartford: Cooke & Co. 1830.

This is a work of great originality, and one which compels the reader to think. The author is the same who published a little work some few years since, entitled "Hints on Missions," which at that time excited very general notice. He has recently issued another entitled, "Errors regarding Religion," of which we should be very glad to see an American edition. His views of religion are

strictly evangelical, his style animated, and in many places eloquent, and his thoughts profound and practical. This is one of those few books which a man may use to put his own mind in motion, and in reading which he may be as much profited by what is suggested as by what is expressed.

POETRY.

For the Repository and Library of Entertaining Knowledge.
PLEASURES OF FRIENDLY INTELLECTUAL INTERCOURSE.

BY. REV. JOSEPH RUSLING.

Is there a place to peace assigned
Secure from tumult, strife and care ;
A spot where *kindred spirits* find
A calm retreat, their joys to share ;
Some hallowed shade to *friendship* given,
Where souls on earth, meet souls from heaven ?

Not at the gay voluptuous shrine
Of worldly pleasures, wealth and fame,
Where moral energies decline,
And bliss is but an empty name,
Where vice refined, our joys impair,
And leaves us victims of despair.

Virtue, alone conforms the mind
To happiness, its heavenly grace
Is pure—and permanent, and kind,
And full of *friendship, love and peace* ;
And brighter scenes perspective rise,
When virtue, happiness supplies.

Heaven has ordained, that perfect bliss
Should flow from *goodness* ; as the stream
A tribute from the fountain is :
Or from the sun, the solar beam ;
And where *true goodness* doth obtain,
Intrinsic *friendship* must remain.

I venerate the sacred range
Of noble minds, whose pleasures flow
In cheerful streams ; whose free exchange
Of sentiment, true goodness show ;
Where social charms, with beauteous smile,
The lapse of passing years beguile.

Sweet, intellectual repast ;
Commerce divine ; the bliss of heaven !
Long may those grateful pleasures last,
And boundless be their influence given ;
Till *souls congenial* meet above,
In *friendly intercourse* and love.

THE REALMS OF AIR.

The realms on high—the boundless halls, where sports the wing of
light,

And Morn sends forth her radiant guest unutterably bright,
And evening rears her gorgeous piles amidst the purple ray,—
How glorious in their far extent and ever fair are they!

The dark autumnal firmament, the low cloud sweeping by,
The unimaginable depth of summer's liquid sky—
Who hath not felt in these a power, enduring, undefined—
A freshness to the fevered brow, a solace to the mind?

But most when, robed in nun-like garb, with sober pace and still,
The dun night settles mournfully on wood and fading hill,
And glancing through its misty veil, o'er ocean's depths afar,
Shines here and there, with fitful beams, a solitary star.

Then wearied sense and soul alike receive a nobler birth,
Then flies the kindling spirit forth beyond the thrall of earth;
While lasts that soft and tranquil hour, to thought's high impulse
given,

A chartered habitant of space—a denizen of heaven!

Then, seen in those eternal depths, the forms of vanished days
Come dimly from their far abodes to meet the mourner's gaze;
And they the fondly cherished once, and they the loved in vain,
Smile tranquilly, as erst they smiled, restored and hailed again.

And words which, breathed in long-past years, the ear remembers
yet,

And sounds whose low endearing tone the heart shall not forget;
The parent speech, the friendly voice, the whispered vow, are
there,

And fill with gentle melody the shadowy Realms of Air.

J. F. HOLLINGS.

THE DEAD.

Ye dead! ye dead! how quiet is your long and dreamless sleep,
While the solemn yew trees o'er you their stately vigils keep—
And the long blades sighing gently, as the whisp'ring breezes pass,
Disclose the springing flow'rets amid the waving grass.

The monarch sleeps among ye—the crowds that owned his sway
Lie prone in dust before him—but he lies as low as they—
Above the mould'ring coffin lid the merry crickets sing,
And the still corpse-worm banquets there, companion of the king.

Among the crowd ungreeted, lie the unbored fair—
The bloom has left their cheek, for no roses flourish where
That form with icy fingers has its pallid sigil prest,
To mark his chosen brides amid the loveliest and the best.

O! where is he, whose sabre, like the meteor's lurid ray,
 Marshalled the host to battle, and gleamed above the fray?
 His victims cling around him—their arms above him meet—
 He lies 'mid festering corpses—his well-earned winding sheet.

And where lies he who noiselessly thro' life had won his way,
 With praise begun the morning, with prayer closed in the day?
 Who pointed to the pearly gates beyond the western sun,
 And in the path his eye had traced, unwearied followed on?

Where?—mark that grassy mound on which the early sunbeams
 rest!

The gentle daisy loves to bloom upon its verdant breast—
 The dews fall lightly on it when they leave the summer skies,
 And mark for angels' visits the hillock where he lies!

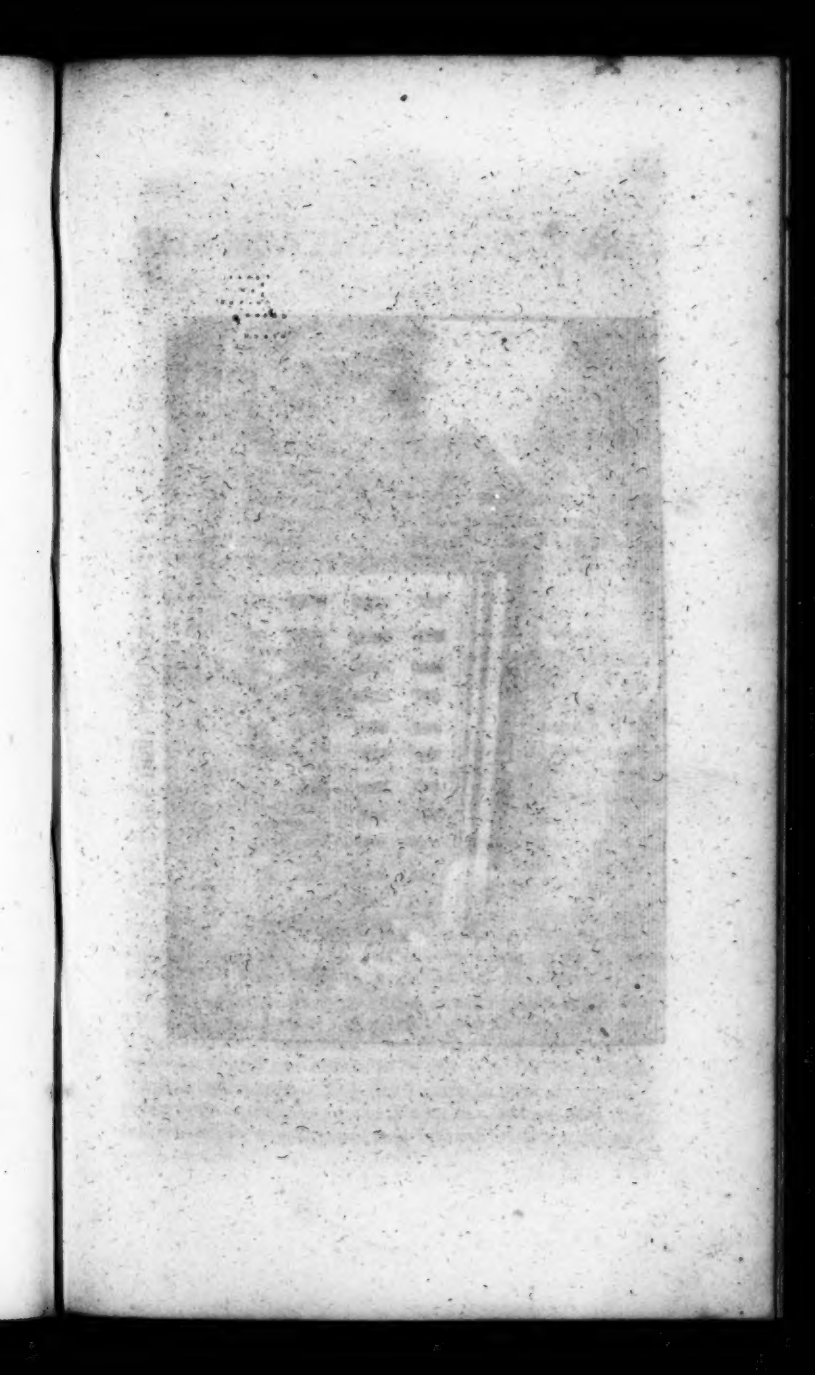
THE SABBATH SCHOOL.

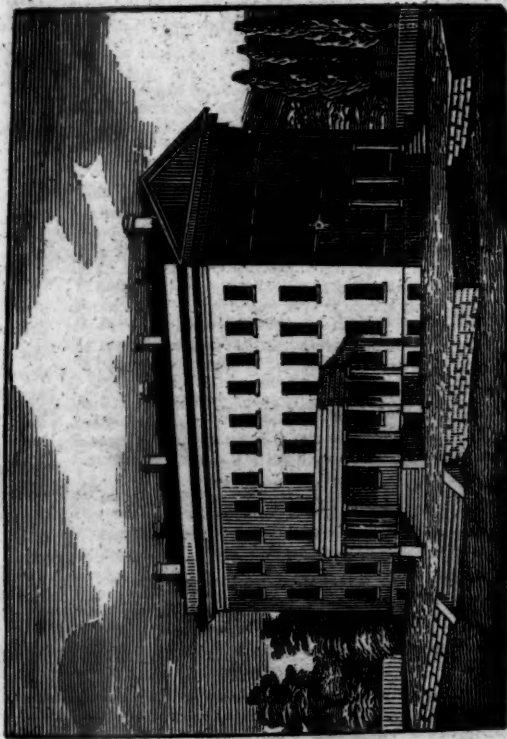
'Twas still! for Sabbath morning had arrived.
 At the appointed hour the deep toned bells
 Pour'd forth their music on the silent air.
 The children of the Sabbath School were seen,
 With rapid steps hastening to the place
 Where they were wont to meet each other's smile
 From week to week, and hear of God and Heaven.
 It was within the consecrated walls
 Of that fair temple (on the hallow'd spot
 Where sleep in undisturbed repose, the dead,)
 Pointing to heaven its towering spire,
 As if to guard its precious sacred trust,
 I saw the young immortals, as they sat,
 Listening to the word of God's own truth.
 Christ's crucifixion was the holy theme;
 And as they meditated on that scene,
 When on the cross the Lord of glory hung,
 Revil'd, and mock'd, and pierc'd by wicked men,
 At last exclaiming, "It is finished,"
 Bowing his head and giving up the ghost,
 Rocks rending, earth convulsing, graves opening,—
 Upon each countenance I saw surprise,
 And heard one wondering say, "How God hates sin!"

THE SETTING SUN AN EMBLEM OF A GLORIOUS FUTURITY.

Yon sapphire clouds and those gleams divine—
 Oh! they tell of a rest far brighter than mine:—
 A land of all that is hallow'd and dear;
 A land of love undash'd with a tear;
 Of spring whose warblers no winter shall dread;
 Of flow'rs ne'er braided to die o'er the dead;
 "Of glories unknown in a world such as this;
 Of transports untold in an Eden of bliss!"

S. M. WARING.





NEW YORK DEAF AND DUMB ASYLUM